THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Verily, thus saith the Lord unto you—there is no weapon that is formed against you shall prosper*" (D. & C. 71: 9).

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NINETY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

DESPITE the heavy snowstorm which had been raging for several hours, the Tabernacle was filled to overflowing long before the hour for the service to begin Sunday morning, April 9th, and President Grant assigned speakers to attend an overflow meeting in the Assembly Hall. The Tabernacle service began with the hymn, "The Spirit of God like a fire is burning," by the choir and congregation, following which the invocation was offered by Elder Edward H. Anderson. The choir then sang "Hail bright millennial day of rest." Professor J. J. McClellan was at the organ console and Professor A. C. Lund directed the choir.

President Grant said it was a great satisfaction to him to see the Latter-day Saints manifest a desire to attend conference. He declared the size of the congregation was remarkable when one took into consideration the inclemency of the weather.

The President then announced that the meeting would last for two and one-half hours instead of two hours as usual.

Elder Melvin J. Ballard was the first speaker. He prefaced his remarks by reading from the 52nd chapter of Isaiah to the effect that in the last days watchmen should stand on the towers of Zion and sing together in unison, and that waste places should be redeemed. Elder Ballard said he rejoiced to belong to a Church with such watchmen. The Latter-day Saints are not groping in darkness. This is the time when the waste places are being redeemed.

The speaker then referred to the recent remarks of Professor Thomas Nixon Carver, of Harvard University, that among the "Mormon" people is the place to study the great empire-building

questions of the day. In a book published a few years ago, Professor Carver referred to the Latter-day Saints as among the leaders in agricultural pursuits. In his recent speech at the University of Utah Professor Carver said the amount of civilization a people can stand depends upon their self-control. Elder Ballard then asked where better self-control can be found than among the Latter-day Saints. They are not imitators, they are leaders, and they are to build up the most perfect race of people the world has ever seen. This can only occur where there is perfect self-control.

The Bible foretells that the time shall come when men shall be bound in bundles, and when that time shall come they shall be ready for the burning. When one group of persons is bound together against another there is danger. It develops selfishness in mankind. It seems there never was a time when there was less evidence of selfishness. The Lord knew what he was talking about when he gave the law of tithing and the law of consecration. Under the latter law everything was in common, but the people were not prepared to accept of it and it was taken away and the law of tithing substituted for it. The speaker said the time will come when the law of consecration will go into effect.

Selfishness causes strikes. The coal strike of to-day is the age-old war between capital and labor. The speaker then said that if the people will pay an honest tithing they will be able to pay their debts and gain success.

The Latter-day Saints believe in obeying the law of the land, and under President Wilford Woodruff they resigned a principle in which they believed in order to live by the law. The Lord called his Church out of the world to set up an ensign to the world. Only those who are pure in heart shall reach the heights, the speaker said. Latter-day Saints care not what others may say as long as their lives are correct. In England they say the Latter-day Saints are sending their fine-looking young men to that country in order to lure unmarried girls into the Church. While Sir Phillip Gibbs was in Salt Lake, the speaker said, he made the remark that this would not be necessary with two million unmarried women in England. He declared that if a small advertisement was put in a paper they would come over by the boat load.

Elder Ballard then arraigned women for their manner of dress, and said much of the immorality of the present day was probably due to this custom. Many women dress only to attract the opposite sex, if one is to judge by their clothes, and he expressed the hope that the women of the Church would not fall into the snares of the world. Next to murder comes the crime of sexual impurity. Too many courtships are going on in automobiles instead of in the homes, where they belong. The civilization of this country is as high as it ever will get except the people repent

and learn self-control. One may read what happened to Rome when its people became degenerate and immoral. It is prophesied that in the last days governments shall be overthrown by secret combinations and rulers shall be killed upon their thrones. The speaker concluded by appealing to the Latter-day Saints to rouse themselves to greater efforts to obey the laws of God.

Presiding Patriarch Hyrum G. Smith was the next speaker. He said his mind went back ten years to the 6th day of April, 1912, when he was sustained as Presiding Patriarch of the Church. He was not present at that time, and the members of the Church sustained a man whom they did not know. Elder Smith said he had been blessed during his ministry. There have been many changes in the Church in that time. The Church has grown and blessings have come to the Latter-day Saints through living the laws of God. The honest in heart are being brought out of the world by the missionaries and are uniting with the Latter-day Saints. The missions are fast developing into the nature of stakes. This work has been organized in the earth, never to be taken away or given to another people.

The speaker admonished the Latter-day Saints to obey God's laws, as all blessings are predicated upon obedience to law. In order to obey law one must learn the law. Elder Smith prayed God that the Latter-day Saints would be able to carry the message of the Gospel to the world. He closed by invoking the blessings of the Lord upon all the members of the Church.

The next speaker was Elder Seymour B. Young, President of the First Council of Seventies. He told of having visited the present city of Nauvoo, Illinois, in 1905, and called at the Mansion House in which the Prophet Joseph Smith once lived. While there he slept in that house and the next morning was allowed to enter the room in which the bodies of Joseph and Hyrum were placed after their martyrdom. On the floor are still to be seen stains of blood which flowed from the Prophet's veins and those of his brother.

Elder Young gave several reminiscences of his boyhood, telling of his first seeing the Prophet one day while the latter was sitting astride his horse, clad in the uniform of the Nauvoo Legion, of which he was lieutenant-general. He made a very impressive sight, the speaker declared. This was in 1842, and Elder Young said the impression made on him had never been forgotten. The speaker then told of seeing the Prophet and his brother Hyrum ride away to Carthage a day or two before they were shot to death, and how his mother expressed at that time the fear that they would never return. He told how a neighbor, Jacob Gates, awoke them a few nights later to inform them of the martyrdom. Elder Young closed by bearing his testimony that Joseph Smith was the Prophet, Seer and Revelator of the nineteenth century, bringing to earth once more the Gospel of the Lord Jesus Christ.

At the close of Elder Young's discourse, the sacred solo, "The

mighty Lord hath spoken," was sung by Mrs. Laurinda P. Brewerton.

Elder John A. Widtsoe was the fourth speaker. He said he rejoiced to know that if he lives by the law of God he shall receive the blessings of God. He said he had listened with a great deal of interest to the discourses given at this conference. He referred to the words of a noted chemist who died recently. This chemist said shortly before his death, while making some remarks regarding his work in science, that after all is said and done, after all the years of research, he would say there is something that cannot be explained from a purely materialistic hypothesis.

That is the cry of a baffled soul, the speaker said. Ever since the beginning of time men have attempted to ascertain the reason and purpose of existence. Facts which are discovered are only building blocks. It is natural for human souls to seek the explanation of existence. They are natural questions. Poets and philosophers have endeavored in all ages to explain them. To the Latter-day Saints they are plain. The Prophet Joseph Smith explained it all. Men lived before this existence, and in that life earned the right to come to this earth, and they shall live again, not a quiet life but a life of eternal progress.

The speaker said the thought he would like to leave with those present was that the all-important thing is to find the place in the eternal scheme of things in which each act fits. He said he pays his tithing because by so doing he is advancing the work of God. He keeps the Word of Wisdom so that he may be a partner of God. He grows sugar beets to add to the industry of the world. A piece of silver has value as such, but when it is coined it becomes coin of the realm. So with the affairs of life. They are regulated by the great plan of things. In conclusion, Elder Widtsoe said that in Temple work the living are lending themselves to fulfilling the great scheme of things. These are the last days. It is prophesied that signs shall be given when this time comes, and the signs are here. Temple work for the dead is one of those signs, and this is ever on the increase.

Following Elder Widtsoe's sermon the choir and congregation sang the hymn "O say what is truth."

Elder Brigham H. Roberts was the last speaker. He took for his theme the work of organizing bands of Boy Scouts, and urged the workers in the Y. M. M. I. A. to do all possible to extend scouting in every ward of the Church. He recently returned from a gathering of the National Council of Boy Scouts in Chicago. At that meeting statistics showed that Utah ranks first in the registration of Boy Scouts; one in every ten of the boys of Scout age being registered. The nearest approach of any other State is one in thirteen.

At the meeting of the Council, Elder Roberts said, plans were

developed to complete the organization of the country so this work may be carried into every hamlet. While there are more than five hundred thousand Scouts, there are more than eight million boys of Scout age in the country. It is desired to get all of these into the organization. The speaker said members of Kiwanis Clubs, Rotary Clubs, and other organizations are taking a great interest in Scout work, and are giving liberally of their means to support the work. He said this made him think the reputation America had of being purely materialistic is false. He said he often thinks that if he were a younger man he would consecrate his life to carrying to the American people the high purpose which God has regarding this country.

In closing the choir rendered the last part of the oratorio "The Restoration," under the direction of its composer, Elder Brigham Cecil Gates, and President James H. Robinson of South Davis Stake pronounced the benediction.

LET US BE JUST.

L. Henslowe.

We have all heard of religious persecution and to what unjust lengths people go when denouncing a faith which they do not approve. Well, this is what is happening in regard to the Mormons. Let me begin by saying that I am not a Mormon, that I hold no brief for them, but that I know a good deal about them, and that I love to give fair play.

I say without hesitation that the Latter-day Saints, commonly called Mormons, are as good and as clean-living a community as any I have met in any part of the world, and in many of their tenets they are not unlike the Seventh Day Adventists, Zionists, or Baptists.

A few years ago it came to my lot to spend some time at Salt Lake City, the headquarters of Mormonism. While there I studied this creed, its adherents, its sponsors, and the effect it had upon life in the State of Utah. I studied dispassionately, for I was a searcher after truth, not with a view to becoming a convert, for I had long since settled my own beliefs, but for the purpose of giving out in my writings my conclusions upon this amongst other subjects in those United States of which we read so much and know so little.

Mormonism may be termed a strict Protestant Christian Faith. It was founded during the last century in America, and were it not for one of its tenets, that of a revival of the patriarchal teaching of polygamy, might never have attracted the slightest attention or hostility from the outside world. The Mormons observe the commandments, the Christian creeds, the Christian

Sabbath; they lay great stress upon giving one-tenth of their incomes to the Church, and one day a week devoting their time to the service of the community.

Brigham Young, their leader in the days of their greatest development, founded Salt Lake City, then a prairie waste in the barren State of Utah. He was at once their Bishop, Prime Minister, and their ruler, spiritual and temporal. Under his benign guidance the little handful of followers, stalwart pioneers all of them, prospered by dint of hard work, frugality and all-round strict and obedient living. Total abstinence, not only from alcohol and tobacco, but from tea and coffee, was amongst their tenets, a recommendation to live upon the fruits of the earth rather than flesh foods, a recommendation to be adopted where feasible.

The Mormons were great agriculturists and brought vast stretches of land under tillage that had been previously unproductive. The Mormon creed, as I found it, had the strictness of the Seventh Day Adventists, the communistic ideas of the Zionists, the baptismal forms of the Baptists, and the simplicity of the Quakers. Their Sunday services held in the great Tabernacle were not unlike the services of a dozen other Protestant faiths: hymn singing, Bible reading, prayers and sermon; there was nothing in all this that would attract special attention. Reading from the Book of Mormon there was, just as the Christian Scientists read from *Science and Health*, by Mrs. Eddy.

Now, as to polygamy. It was decreed that under close supervision of the Elders of the Church, in some exceptional instances men might take a second wife. The conditions were strict. Firstly, a Latter-day Saint had to prove his ability to support a second wife, a second family, and a second establishment. Two wives were never allowed to live under the same roof. Not one man in a hundred could satisfy the Elders on the first point. Then he had to establish the fact that he had been an exemplary husband with his first wife. A first wife could veto the second marriage if she could prove cruelty, neglect, or other good causes why her husband should not take a second wife.

It must be borne in mind that the principle of plural wives was religiously accepted, as in the days of the Patriarchs. It was part of the religion just as special baptism was. It could not possibly be practiced off-handedly, and no Mormon marriage, either first, second or any other, could be entered into so lightly as can marriages alas! in our own community. The idea of casting off an old love to marry a new is an infamous perversion of the truth. It has never been done.

So long as the Mormons were alone in their State there were no saloons, gaming places, houses of ill-fame, and the little prison was nearly always empty. The sacrament of marriage was for Eternity; it was a holy covenant, and, as far as I could judge,

marital happiness was general. There may have been two leading reasons for this: life was strict and hard work was necessary, as is always the case with a pioneer race. . . .

The Mormons are searching for followers, just as are numbers of other Christian faiths. I do not think that the sacrament of marriage among them could possibly be worse than it is at the present day in many other civilized countries.

NOT UNDERSTOOD.

Not understood; we move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder,
Why life is life, and then fall asleep,
Not understood.

Not understood; we gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die,
Not understood.

Not understood; how trifles often change us—
The thoughtless sentence or the fancied slight—
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood; the secret springs of action
Which lie beneath the surface and the show,
Are disregarded with self-satisfaction;
We judge our neighbors and they often go,
Not understood

Not understood; poor souls with stunted vision,
Oft measure giants by their narrow gauge;
And the poisoned shafts of falsehood and derision,
Are oft impelled 'gainst those who mould the age,
Not understood.

Not understood; how many breasts are aching
For lack of sympathy, ah, day by day;
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away,
Not understood.

Oh God! that men could see a little clearer,
Or judge less harshly where they cannot see,
Oh God! that men would draw a little nearer
To one another, they would be nearer Thee!
And understood.

—Selected.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JUNE 1, 1922.

EDITORIAL:

THE CHURCH ORGANIZATION.

THE Church of Jesus Christ of Latter-day Saints is a wonderful organization. It is conceded to be even by many outside its pale, who, of course, ascribe to it a merely human origin. To its members, those who have given thought to the subject, there is nothing surprising in that concession, since the Church is regarded by them as of divine origin, God himself being its architect and builder. The Church of Christ on earth is a reproduction, so far as mortal conditions will permit, of the Church of Christ in heaven. Modeled after a pattern shown in vision to its earthly founder, it was revealed from above and established below, that the Lord's will might be done here even as it is done there.

The earliest offices in the Church, as organized in April, 1830, were those of Elder, Priest, Teacher, and Deacon; all, excepting the first, callings in the Aaronic Priesthood. Other offices, mostly in the Priesthood of Melchizedek, were evolved as fast as they became necessary. Joseph Smith and Oliver Cowdery, who were ordained to both these priesthoods under the hands of heavenly messengers, and who, under divine direction, organized the Church, were its First and Second Elders, respectively. The offices of the Aaronic Priesthood, graded upward, are Deacon, Teacher, and Priest, and the presidency of this priesthood is the Bishopric. The Melchizedek Priesthood comprises, in an ascending scale, the offices of Elder, Seventy, and High Priest, also the superior callings of Apostle and President. Each specific body of priesthood is called a quorum or council.

The Priesthood of Aaron administers in outward ordinances, such as water baptism and the Sacrament of the Lord's supper. It has charge of the Church's temporal affairs, managing its properties and receiving and disbursing its revenues, mostly the tithes and offerings of the members. These funds are for the care of the poor, the building and maintenance of temples and tabernacles, the support of Church schools, and other sacred purposes. The higher ordinances, such as confirmations—laying on of hands for the gift of the Holy Ghost—temple ceremonies, etc., belong to and must be administered by the Priesthood of Melchizedek.

The Church is divided into Stakes and Missions, and these are

subdivided—the Stakes into Wards, the Missions into Conferences and Branches. There are eighty-five stakes and twenty-four missions at the present time. The stakes are all in the region of the Rocky Mountains, extending from Western Canada southward into Mexico. The missions comprise most of the countries of the globe. Usually a stake is about equal in area to a county. A conference is generally much larger. The area, in either case, differs according to population. There are four stakes in Salt Lake City. In America a mission covers several States, each one a conference of the mission. The European Mission is made up of several smaller missions, embracing Britain and the continental countries; the conferences take in one or more counties or towns. Scotland, Wales and Ireland, each is a conference in itself, containing a number of branches, named after the towns or villages in which they are located.

Each ward is presided over by a bishopric—three high priests, known as the Bishop and his Counselors; and over each stake is a similar presidency of three, with twelve high councilors associated. The High Councils are appellate courts. They, with lesser tribunals called Bishops' Courts, are for the trial of members of the Church who transgress its laws. The High Council is presided over by the Stake Presidency. The Bishop and his Counselors constitute a Bishop's Court. Like the Priesthood in general, these tribunals serve without pay. The extreme penalty imposed by them is excommunication. The presiding authority in a mission, a conference, or a branch, is also competent to deal with offenders against the Church regulations.

In the wards are quorums of priests, teachers and deacons. The bishop is a priest, and officiates as such when acting as a judge. He presides over his ward by virtue of the higher priesthood held by him. Were he a lineal descendant of Aaron he could serve without counselors; but in the absence of this qualification, he must be a high priest of the Melchizedek Order and have counselors to assist him. The priest may preach, baptise and administer the Sacrament; but has not the right to lay on hands to give the Holy Ghost, that being a function of the Melchizedek Priesthood. The teacher is a peace-maker. He is to settle difficulties arising between members in his district; or, if he cannot settle them, report them to his bishop. Two or more teachers labor regularly in each of the districts into which a ward is divided. It is their duty to visit from house to house, to see that no iniquity exists among the members, and that they are mindful of their religious obligations. The teachers report monthly, or as often as required, to the bishopric. The deacons have charge of the ward property, and assist the teachers, as the teachers assist the priests.

In the stakes are quorums of high priests, seventies and elders. The High Priesthood holds the inherent right of presidency. All

the General Authorities, excepting the First Council of Seventies, are high priests. The seventies are the foreign ministry. They are expected to hold themselves in readiness at any time for a call into the mission field. Hence their appellation—"minute men of the Church." The elders are their assistants. Each quorum of seventy has seven presidents. A full quorum of elders has ninety-six members, three of whom preside. A ward should have one or more quorums of priests (forty-eight), teachers (twenty-four), deacons (twelve), each with a presidency of three. The bishop of the ward is ex-officio president of the priest's quorum. The stakes are also provided with patriarchs, whose function is to give blessings to the people, make known to them their lineage, and comfort them with spiritual ministrations. In every stake and ward are auxiliary organizations, or helps to the Priesthood, such as relief societies, Sabbath schools, mutual improvement, primary and genealogical associations, and religion classes.

Each mission has a president and an office force; each conference a president, a clerk, and a number of traveling Elders. Over each branch is a presidency of three, usually selected from the local priesthood. The branches of a conference correspond to the wards of a stake. Each branch has a working force of priests, teachers, deacons and auxiliaries. The president of a mission is appointed by the Presidency of the Church, and he appoints the conference presidents, who select their clerks and branch presidencies, subject to the approval of the mission president.

Foremost among all the councils of the Priesthood is the First Presidency, composed of three high priests, and otherwise known as the President and his First and Second Counselors. These three preside over the entire Church and give general direction to all its activities, both at home and abroad. Next to them stand the Twelve Apostles, equal in authority to the First Presidency, but never exercising the fullness of their powers in the presence of the higher council. The Twelve have the right to regulate and set in order the Church in all the world, but they act under the direction of the First Presidency, when there is one, and when there is not (which condition ensues upon the death of the President) they preside over the Church until they have organized a new First Presidency. The special calling of the Twelve is to preach the Gospel or to have it preached in all nations. The Apostles are aided by the Seventies, the first council of which is an executive committee of seven. The First Presidency, the Twelve Apostles, the Presiding Patriarch, the First Seven Presidents of Seventies, and the Presiding Bishopric constitute the General Authorities of the Church.

The Church is so perfectly organized and so thoroughly equipt in all its divisions and departments, that a single stake, ward, or mission, is almost a Church in itself. And yet none of the stakes and wards are independent, nor are the missions, con-

ferences, and branches. They are all parts of a magnificent whole, united and bound together by the supreme authority residing in the head of the Church. All are working to a common end—to effect the purposes of Him who has said: "This is my work and my glory—to bring to pass the immortality and eternal life of man."

O. F. W.

WORDS OF CHEER FROM SAMOA.

From Apia, in the Samoan Islands, where for many years a thriving mission has been maintained by the Church of Jesus Christ of Latter-day Saints, comes the message of good cheer embodied in the following communication:

Apia, Samoa, April 15th, 1922.

President Orson F. Whitney,
Liverpool, England.

Dear Brother:

Doubtless this page from the midst of Oceania will occasion you a little surprise and conjecture, for were it not for the bonds of the Gospel of Jesus Christ, which makes us brothers as of a veritable family, you and I would be strangers, having never met in the flesh. But I personally feel that we are or were once acquainted, and my interest in you and your work there prompts this communication.

This is the impelling reason for my writing: In the last mail to reach us (our mail, by the way, being but a monthly one) were the usual four copies of the excellent little messenger, *The Millennial Star*. Its contents were somewhat out of the ordinary this time, for many a page was devoted to a recapitulation of some of the astonishing falsehoods that are so wildly being distributed by defamers of the truth in your field, as well as about an equal number of very manly and unequivocal articles offered you gratis by those fair enough to speak of the Latter-day Saints as they have found them at home and abroad. All this sporadic tempest of hatred and bigotry and inconsistency and Pharisaical intolerance, with its concomitant mobocratic window-smashing at "Deseret," and other acts of fanatical vandalism which sufficiently bespeak the character of those professing horror of "Mormonism," came to us in these papers as unlooked for and spontaneous, although to you on the scene there may have been abundant evidence that the storm was on the verge of breaking over your heads.

Brother Whitney, we are far enough off in this remote and quiet and beautiful corner of the earth, where hospitality is the invariable rule, and where the Adversary rarely stirs his votaries to open acts like those perpetrated upon you, that we can see clearly the enormity of the crime against civilization and humanity, for it

contrasts so sharply with the dignity of these Polynesian islanders, who would not stoop to the infamous injustice of personal or material violence, no matter if they do detest the "Mormons"—and they do, just as elsewhere, too.

The dignified and calm and reasonable way in which you are handling the trying situation gives us cause for commending you, and shortly the futility of it all will dawn upon the instigators, and the subsidence will be as sudden as was its incipiency. I referred to your conditions in the British Mission in a sermon to the saints at headquarters last Sunday, and pictured what they here are enjoying as compared to the upheaval there, with the admonition that their time is coming, as God will have a tried people, and the mariner who is only a fair-sea sailor is not the sort that the Lord wants in his service.

In conclusion, Brother Whitney, I shall assure you that away out in the Samoan Islands, as in other parts of the world, prayers are ascending twice, or more often, daily, for divine guidance and protection to be given you, in especial measure, while all this abnormalty rages. We are with you in mind and spirit hourly, and we, like you and the balance of the saints, know full well that persecution never will drive us anywhere but together. In fact, we need a little right along, lest we fall asleep.

That our Heavenly Father will keep you well and happy, and over-rule all for His good cause, I pray.

As ever your brother in the truth,

JOHN Q. ADAMS,
Mission President.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol annual conference was held in the lecture room of the Palace theatre, Cheltenham, Sunday, May 21st, 1922. Upon the stand were President Orson F. Whitney, Elder William A. Morton, Sister Mary Wells Whitney, and Elder Elbert R. Curtis, from Liverpool; Elder Osmond C. Crowther, ex-president of the Newcastle conference; President David N. Low and the following-named traveling elders of the Bristol conference: Jeter L. Shepherd, James I. May, Richard Williams, Jr., Gomer O. Thomas, Ernest G. Joseph, Sterling O. Williams, B. Rigby Young, James Brindley, Karl W. Collett, and Floyd H. Thatcher.

Opening session 11 a.m. Singing, "O say what is truth?" Prayer by Elder James I. May. Singing, "How firm a foundation."

President David N. Low made the introductory address, reporting the condition of the conference and thanking the saints and the elders for their friendly and loyal support during the period of his presidency. He exhorted them to live near to the Lord,

and be obedient to his commandments. He was followed by Sister Ivy Fletcher, of the Strond branch, who recited the fifth chapter of St. Matthew.

President Whitney was the next speaker. He refuted the falsehoods that are afloat concerning the elders who are preaching the Gospel in Great Britain, and set forth the facts pertaining to their ministry. Whatever our success, we should acknowledge the hand of the Lord in it, and not take the honor and glory to ourselves. This is God's work, and he has sent a prophet into the world to restore the ancient faith and prepare the way before His second coming. We should so live that we can face with a clear conscience the final judgment at the end of the world.

Short addresses, reporting their experiences in the mission field, were then made by Elders Shepherd, Williams, Thomas, Joseph, Brindley, and Young.

Elder Morton expressed his great appreciation of what the Gospel had done for him, in enlightening his mind and interpreting to his understanding the true meaning of the scriptures. He related in an interesting manner an argument he once had with a minister who claimed that the word "water" in the Bible, whenever used in a certain connection, should be translated "the word of God." The speaker amused his hearers by showing the ridiculous consequences of that strained interpretation. He never knew, until he became a "Mormon," the real meaning of the Savior's words to his disciples: "They shall cast you out of the synagogue."

Closing hymn, "Now let us rejoice." Benediction Elder Osmond C. Crowther.

Afternoon session, 2 o'clock. Singing, "What was witnessed in the heavens?" Prayer by President Henry E. Neal, of the Bristol branch. Singing, "How great the wisdom and the love." The sacrament was administered by Elders Richard Williams, Jr., and Gomer O. Thomas.

Elder Curtis addressed the congregation, his subject being the second coming of Christ and the signs that are to precede it. Brief addresses were given by Elders Collett, Crowther and Thatcher, and by Sister Whitney and Elder May. The Doxology was sung and Elder Thomas pronounced the benediction.

Evening service, beginning at 6 o'clock. After singing, prayer was offered by Elder Thomas. Singing, "Hail to the brightness."

President Whitney presented the general, mission and conference authorities, who were unanimously sustained. He announced the honorable release of President David N. Low, who had been given, at his own request, a transfer to the Scottish conference, to enable him to gather up the genealogy of his forefathers. The appointment of Elder James I. May as president of the Bristol conference, was also announced, after which the latter was set apart by President Whitney. Elder Morton set apart Elder Floyd

H. Thatcher as clerk of the Bristol conference, to take the place vacated by Elder Shepherd, transferred to the London conference.

Elder Morton delivered a splendid discourse on the gift and power of faith, showing how he was led to join the Church of Jesus Christ of Latter-day Saints. When in 1906 he came over to this country and with his fellow-missionaries lifted up his voice in the streets of some of the English cities, they were denounced, abused and ridiculed, stoned and plastered with mud, and called all manner of bad names. But they were able by the grace of God to say: "Father, forgive them, for they know not what they do."

President Whitney spoke with power upon the restoration of the everlasting Gospel, as foreseen and foretold by John on Patmos. The Gospel is nicknamed "Mormonism," and its adherents are charged, as the ancient Christians were, with all things that are evil. Men sometimes ask: "Why don't you stay in the United States? Why do you come to Great Britain to preach? Surely your own country is big enough for your missionary activities?" Said the speaker in reply: "Suppose the people in ancient times had said the same thing to the Apostles. They did not confine their labors to Jerusalem or to Palestine. They were commissioned to preach the Gospel to all the world, and they went into all the known world for that purpose. 'Mormonism' is the same Gospel, and its preachers have a like mission to fulfill. They make no special effort to convert women, as their enemies falsely charge. They preach to men as well as women, and if more women than men listen to them, it is because women are more naturally religious than the other sex. This is seen all over the land. Go into the churches of Cheltenham this evening, and you will find more women there than men. Because of this would it be right to accuse the preachers, be they Methodists or Catholics or what not, of gathering up girls for immoral purposes? Our elders do not come here for any such paltry reason. The charges brought against them are mere clap-trap, published for sensational effect. The mission of 'Mormonism' is to preach the pure Gospel of Christ, find the scattered sheep of Israel, and in due time gather them to Zion to meet the Lord when he comes in glory."

Closing hymn, "Guide us, O thou great Jehovah." Benediction by Elder Osmond C. Crowther. There was a goodly representation of saints from the various branches, and quite a number of strangers. All expressed themselves as having learned a great lesson, and as having felt the power of God throughout the entire conference.

JETER L. SHEPHERD, Clerk.

The visitors were delighted with their reception in the beautiful town of Cheltenham, an educational centre, and evidently a place of peace and refinement. The weather was ideal, and from

first to last everything passed off pleasantly. The *Gloucestershire Echo*, the leading paper of Cheltenham, which had advertised the conference, sent a capable reporter to the Sunday evening service, and his fair and intelligent report of the proceedings left nothing to be desired.

On Monday morning, just before taking train for Liverpool, President Whitney and the other visitors met with President May and the elders of the Bristol conference, and had a most enjoyable time, instructing them and listening to their fervent testimonies.

FROM THE MISSION FIELD.

Departures.—Elder Harold E. Brough, formerly president of the Nottingham conference, and Elder Osmond C. Crowther ex-president of the Newcastle conference, honorably released, sailed for home on the 26th ult., per s.s. *Minnedosa*.

Baptisms.—A very impressive baptismal service was held at Burnley Public Baths, Liverpool conference, Sunday morning, the 21st ult. President Harold Harper Bennett and Elder John H. Parkinson delivered short, appropriate addresses. Ten candidates were baptized by Elders Clayton B. Turner and Q. David Hansen, and were afterwards confirmed by eight traveling elders of the conference. Nearly one hundred persons witnessed the ceremony.

Bazaar and Social.—A very successful bazaar and social was held in Thrift Hall, Grimsby, Hull conference, Friday afternoon and evening, April 28th, under the auspices of the branch relief society. On three long tables a neat display was made of the sisters' work. They are to be complimented both for quantity and quality. The entertainment commenced at 2:30 p.m. In the afternoon refreshments were served to a large number. At 7:30 p.m. a program of games was directed by Brother James R. Skipworth. President Ellen Atterton conducted the entertainment and was given splendid support by the sisters. A neat profit has been realized as a result of their untiring efforts.

Mother's Day.—A mother's day celebration was held in the Handsworth branch of the Birmingham conference, Sunday, 14th ult. An interesting and appropriate program was rendered by members of the Sunday-school, under the direction of Superintendent Charles Collins, a special feature of which was a chorus by the children entitled, "My mother dear." President Jeffery spoke feelingly concerning the love, honor and respect the children of the saints should bestow upon their mothers.

Sunday, May 14th, was observed as mother's day in the Halifax branch. At the Sunday-school a suitable program was presented, a number of the children taking part. Sister Alice Brearley

presented a carnation to each mother present. The speakers in the evening discoursed upon themes appropriate to the day. There was a good turnout of saints and friends.

Branch Conferences.—A conference was held in the Handsworth branch, Birmingham conference, Sunday evening, the 14th ult. There was a good attendance of both saints and investigators. Elder Osmond C. Crowther, formerly president of the Newcastle conference, was present and addressed the congregation, speaking on the law of obedience; he also related some of missionary experiences. A vocal solo was rendered by Brother Charles C. Edwards, and the remainder of the time was occupied by President Edgar W. Jeffery, who spoke impressively on the wonderful influence of a good mother.

A special conference of the York branch, Hull conference, was held Sunday, May 14th, 1922. President George Osmond Hyde presided and President Gardham Stainton conducted the meeting. This was the occasion of the opening of the York branch and was the first meeting held in that branch for more than two years. Brother Stainton was released as president of the branch and Elder Francis A. Madsen was appointed to succeed him, with Elder Alpheus Harvey and Gardham Stainton as counselors, and the latter as branch clerk. Gospel discourses were delivered by the above-named brethren.

Arrivals and Appointments.—The following missionaries arrived at Liverpool on the 20th ult., per s. s. *Minnedosa*: William M. Harris, Evanston, Wyoming, and Rodney D. Price, Phœnix, Arizona, appointed to labor in the Newcastle conference; Percy Whetton, Ogden, Utah, the Norwich conference; Anthon Q. Norberg, and Merrold J. Plewe, both of Salt Lake City, Utah, Glen A. Rowe, Moore, Idaho, and Charles Schmidt, Sandy, Utah, the Swiss and German mission.

CONTENTS:

Ninety-second Annual Conference of the Church of Jesus Christ of Latter-day Saints 337
Let us be Just... 341
Poetry:
Not Understood 343
Editorial:
The Church Organization ... 344
Words of Cheer from Samoa ... 347
Minutes of the Bristol Conference 348
From the Mission Field 351

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